

from other events that follow as certainly, though it may be in a more indirect and devious manner, from the very same laws. We cannot say of any one event, this is the mere scaffolding, and of this other, it is the building—for the very scaffolding is part of the building. The mean is an end in God's works ; and the end is a mean to something farther. In short, we cannot draw distinctions which do not exist in nature. Every trial that is made will shew that the attempt is vain. The inevitable practical result of drawing such a distinction is manifest. Mankind would ascribe to God only what they pleased, and this would turn out to be what suited their humour; and they would ascribe to fortune, to fate, or to law, everything else in which they did not wish to discover the presence of God. Under such a system faith would be the servant, and not, as it ought, the master of human feeling, if we see God in any one part of his works, we must, for a like reason, see him in every other part. If we exclude him from any one part, we must, for a like reason, exclude him from all.

The conclusion is forced upon us, that we are to see God in all events, even in those that may seem most trifling and minute. The saying commends itself to enlightened reason, as well as to faith and feeling. "A sparrow cannot fall to the ground without him." "The very hairs of our head are all numbered."

The half-learned man is apt to laugh at the simple faith of the clown or savage, who tells us that rain comes from God. The former, it seems, has discovered that it is the product of certain laws of air, water, and electricity. But truly the peasant is the more enlightened of the two, for he has discovered the main cause, and the real actor; while the other has found only the second cause, and the more instrument. It is as if a friend went to send us a gift of ingenious and beautiful workmanship,

just as our gratitude was beginning to rise to the donor, some bystander were to endeavour to damp it all, by telling us that the gift is the product of certain machinery which he had seen. "I call," says Sir Thomas Browne, "the HK>ots of nature the works of God, whose baud and mstnnnent she only is; and therefore to ascribe his actions unto her is to devolve the honour of the principal, agent upon the instrument, which if with reason we may do, then let our hammers rise up and boast that they have built our houses, and our pen receive the honour of our